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 Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
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NOTES OF THE WEEK.

THE opening by the King of the magnificent University buildings, in Birmingham, on Wednesday, marks an interesting stage in educational progress towards new ideals. The new Universities which have sprung up so quickly in recent years are among the most interesting experiments of our time, and they bear witness to a deep and widespread desire for the spread of knowledge. Untrammelled by the traditions of the past and the timidity which is inherent in ancient foundations, they are setting themselves to the task of infusing reverence for the exact methods of science and the wide horizons of culture into the confusions of our industrial life. Probably they will make mistakes and occasionally take short-sighted views of the competing claims of various branches of knowledge, but the experiments of freedom are essential to progress. In connection with the Birmingham celebrations, men of all creeds and parties will unite to offer their cordial congratulations to Mr. Chamberlain that his life-long civic patriotism has received this auspicious crown.

* * *

THE prayer which was used by the Bishop of Birmingham on the occasion has in it the note of true catholicity. We are glad to reproduce it here as a notable illustration of the humane breadth and charity of the religion of all good men :—

PRAYER.

"O Almighty God, whom truly to know is everlasting life, bless, we beseech thee, this our University that it may minister to the advancement of human knowledge and the better service of mankind. Grant moreover that things material and human may not prejudice such as are spiritual and divine : but do thou who art the source of all wisdom bring both those who teach and those who study in this place to know thee truly and to serve thee well.

"Bless our King and Queen, our city and country ; remember for good our

founders and benefactors, by whose liberality we are here supplied with the opportunities and instruments of learning. Knit here the bonds of peace and fellowship ; drive far from us all narrowness and strife ; and grant to our undertaking such stability, completion and success, as may abound to thy glory and to the profit of many generations, O Lord, thou lover of men. Amen."

* * *

TO-DAY is the 400th anniversary of the birth of John Calvin. It has been celebrated at Geneva during the past week with meetings and festivities of an international character. Doubtless the close association with the commemoration of the 350th anniversary of the founding of the University has helped to create a feeling of momentary enthusiasm in the city of his adoption. But it is striking how the public imagination elsewhere has failed to respond. The interest in Calvin is historical and literary. Few men really like him, or respect him without misgiving, and when they attempt to honour his memory it is nearly always with some air of apology. The burning of Servetus was only an incident in his career, and it ought not to blind us to his extraordinary gifts and his services, partly unconscious and indirect, to the cause of liberty at one of the turning points of history, but it is none the less true that "the story of the execution at Champel left an indelible and unforgotten scar." It revealed to the world at large, as momentary incidents in a man's career are wont to do, the hard substratum of a character ; in which dogma usurped the place of love, and logic predominated over sympathy, at least so far as his public actions were concerned.

* * *

THE truth is, as Lord Acton puts it in an apt phrase, "Calvin had no part in Irenics." His intellectual gifts were extraordinary in their strength and precision, and he had a genius for organisation. Because he was an ecclesiastic we are inclined to judge him chiefly as a Christian ; but it is as a ruler of men that he should stand at the bar of history. It was in the tasks of government that he was most truly at home. He had the brain

to grasp his own purposes clearly, and the iron will to enforce them. He imposed his schemes upon vast communities of alien blood, and alone among the Reformers, he gave his name to a creed and a church polity throughout the length and breadth of Christendom. But it is the spirit of Calvin which has proved the ruin of Calvinism, his hard imperiousness and his passion for logical consistency. Those who would rule men must first of all understand them. Human nature is the one thing they can never conquer. On every hand experience is claiming its rights against dogma, and the spirit of life in Christ Jesus is seen to be something different from a rule of conduct enforced with all the august terrors of the law.

* * *

THE difficulty of the Athanasian Creed is perennial, though it possesses a distinctly dwindling interest except for the clergy, who are bound by it. On Wednesday the Lower House of the Convocation of Canterbury accepted a resolution, moved by the Dean of Winchester, to make it optional, and to remove the damnatory clauses when it is used liturgically. Professor Barnes restates the case against its public use, temperately but emphatically, in the *Contemporary Review* for July. He dwells chiefly upon the damnatory clauses as a ground of offence to all sorts and conditions of men, and here he is on familiar ground, which does not need to be reargued. But he does not attempt to formulate the more serious difficulty that it has ceased to correspond in any way to the realities of religious thinking. Men no longer reckon with it, and the rhetorical recklessness of its statements, because nobody thinks naturally in that way at the present day at all. It is as a dead Creed that it should be cast out of a living Church. This, however, is not the way of the Church of England. It can seldom bring itself to face the clear issue of Truth. The Athanasian Creed is beginning to cause a good deal of offence to kindly Christian feeling, and so may be banished as morally inconvenient ; but its challenge to a deep intellectual sincerity is still only faintly heard.

EDITORIAL ARTICLES.

RELIGION AND CONDUCT.

It has always been the boast of Christianity that it is intimately concerned with human conduct. It came into the world as a moral reformation. There is nothing so arresting about it as its disclosure of the possibilities of character. It inspired men to do things, which in their rare nobility they would not have attempted without it. It set before them standards of excellence which sweetened and refined all the springs of human affection, and extended immeasurably the boundaries of duty. No intelligent reader of the New Testament can question the simple truth of these statements. Its claim is for goodness after the pattern of JESUS CHRIST. Its tests of discipleship are moral. Its most characteristic words and phrases—Sacrifice, Service, the Kingdom of Heaven—are in themselves an appeal to an infinite desire for goodness. It is impossible to think of ST. PAUL or ST. JOHN discussing as a real problem whether there are territories of life where the law of CHRIST does not run.

It is true that this moral absolutism of the New Testament soon suffered a partial eclipse; but, taken in its length and breadth, the early Christian movement in the Roman Empire presents itself to us as a daring experiment in goodness in the face of hostile forces. It did not hesitate to invade the world of industry and social relationships—which some men in our own day are so anxious to reserve from religious obligations—and to place certain methods of making money and winning popular favour under the ban of the Christian conscience. No one can read the early manuals of Christian instruction, the tracts of TERTULLIAN or the letters of CYPRIAN, without remarking how deeply penetrated they are with the spirit of the New Testament, at least so far as the intimate connection between religion and conduct is concerned.

But, if we are to judge from many indications in current literature and public discussions, this is no longer a part of the Christian faith which is received with universal consent. We do not mean that men are not still vaguely conscious that there ought to be a growing harmony between moral ideals and practical realities, but that they are so conscious of the difficulty of producing this harmony in their own lives that they are beginning to despair of its possibility. More and more many men are inclined to withdraw some of the most absorbing of human interests from the control of what they regard as a defeated Christian idealism. In a recent number of the *Nation*, Mr. SIDNEY LOW has raised this problem in an acute form, and the volum-

inous and interesting correspondence which his article has evoked, shows that for a large number of earnest people it is one of the most perplexing questions of the day. Mr. LOW gives a dramatic touch to his remarks by making them revolve round the personality of J. D. ROCKEFELLER, and the revelation of the unscrupulous financier in his recent *Reminiscences* as a person of blameless private life:—"His religion is his strong point, next to his domestic morals. . . . When one looks at Mr. J. D. ROCKEFELLER's picture of himself on his own estate, quietly amusing himself with golf and tree-planting, endowing churches, founding colleges, and helping the poor, one finds it a little difficult to turn to that other picture of the money-making machine which ploughed through American finance and industry with a ruthless unity of purpose, carrying ruin and devastation in its train. . . . Whatever may be urged in defence of the operations of the Standard Oil Company, no one can say that they worked in the spirit of Christian ethics, or that Mr. JOHN D. ROCKEFELLER himself acted up to the tenets of a creed which bade him take no thought for the morrow, and find his treasure in incorruptible things. Like many other successful business men in the United States, he apparently kept his commercial and private morality in watertight compartments, and it puzzles some observers to understand how he managed to perform the operation." Mr. LOW tries to solve the difficulty with the reflection that religious and ethical conceptions exercise less influence upon conduct than is commonly attributed to them. "Faith is needed," he says, "not to make a man live better, but to make him feel better. And a theory of the universe is required not to direct his conduct, but to sanctify him in the successes, and fortify him in the failures, of action." It is a dismal and depressing conclusion. What have we to say to it from the point of view of a virile Christian faith?

We should like to point out in the first place that Mr. LOW is not quite fair to the facts even as he states them. It is clear that the limited kind of Christian faith possessed by a man like Mr. ROCKEFELLER does influence a limited area of his life for good. We must not undervalue the fact that he is living better in some of his human relationships than he would do if he were a Materialist instead of a New England Puritan. We have only to imagine the effect of the withdrawal of all Christian sanctions and the strong strain of Christianity in our blood upon the ordinary life of the world, how at once it would become coarser, more violent in its temper, more unbridled in its passions, in order to see the extent to which at the present moment religion is controlling conduct.

This is not to offer an apology for the

very limited morality of Mr. ROCKEFELLER or of anybody else. It simply confirms us in our faith that religion, which influences life deeply in this partial way, can influence it immeasurably further. The truth is that morality tends continually to become static and to set into conventions. That is what has happened to the inherited Puritan morality of our English civilization. It has become a tradition, and it no longer moves forward under the banner of religious faith to annex unexplored territories and to conquer fresh ideals. A passage in one of the letters of RICHARD LEWIS NETTLESHIP puts the point of view which we wish to urge upon our readers with great force and directness. "To everyone," he says, "there is a point somewhere where the sense of a better and a worse comes home to him—where he feels that it matters what he does. To one man it is in a game, to another in behaviour to women, to another in writing, to another in money-making, and so on. A 'moral man' par excellence ought to mean a man who has this sense in a comparatively great number of circumstances (instead of meaning, as it usually does, one who has it in one or two special classes of circumstances). The trouble is that so comparatively few things 'matter much' to one; to the distinctions of most things one is morally blind." In other words, it is a spirit of life, a sense of the wholeness of duty, not a convention of conduct which we need. It is the hard and exhilarating work of religion to remove the causes of this moral blindness, and to convince the ROCKEFELLERS of the world, and all other people who are tempted to withdraw their money-making or their politics or the intricate network of their social relationships from the scrutiny of Christian ethics and a living faith in God, that these also are among the things which matter.

THE LIBERTY OF PROPHECYING.

THE striking address by Mr. LLOYD THOMAS, which we print on another page, is an utterance which glows with the passionate faith of an idealist. It states with force and eloquence a view of the ministry, which is one of the most obstinately persistent things in Christianity. Over and over again in the course of history the liberty of prophesying has been suppressed by sacerdotal doctrine or rigid discipline. Now Mr. LLOYD THOMAS comes forward to remind us that a minimum of dogma and discipline will not secure us from the same peril; for financial control may provide quite as effective a check upon freedom as the decisions of councils. We are grateful to him for the candour and good taste with which he has called attention to this intrusion of finance into the spiritual sphere, and the limits which it threatens to impose upon inspired religious

speech. He will doubtless be suspected in some quarters of high doctrine, and in others of wishing to claim for the preacher an undisciplined liberty to say just what he likes. But saying "what he likes" is quite alien to Mr. THOMAS' meaning. The value both of his warning and his plea must be judged, not as the products of the extreme religious individualism of a past generation, but in the light of the conception of a living spiritual society, of which he is himself such an able exponent. There is no surer check upon self-will and the indulgence of mere angularities of thought and speech under the profaned name of Liberty, than this sense of a corporate life in which the minister is privileged to share, and for which he feels a deep and incessant responsibility as its interpreter and guide.

LIFE, RELIGION & AFFAIRS.

JOHN CALVIN.

BY R. B. DRUMMOND, B.A.

IF the first place among the leaders of the Protestant Reformation is indisputably Luther's, that of Calvin as second to no other is about equally assured. In short, no one would dream of putting anyone else above these two. And yet what a contrast there is between the warm-hearted, genial, almost boisterous German and the cold, hard, reserved nature of his distinguished contemporary, at least as usually conceived! Jean Chauvin, better known as John Calvin, was born at Noyon, in Picardy, on July 10, 1509. His father was a lawyer of moderate means and with a large family, John being the second of six children. His mother is said to have been beautiful, and a woman of deep piety. Destined from his childhood for the service of the Church, at the age of twelve he was presented to a chaplaincy in the cathedral church of his native town, and at the same time received the tonsure, as the first step towards the priesthood. On this path, however, he did not proceed further. Two years later he went to Paris, and entered the college of La Marche, where he enjoyed the instructions of Cordier or Corderius, reputed the most elegant Latinist of the time, and acquired that mastery of the Latin tongue which is so conspicuous in his works. Ever a severe student, he soon distanced all competitors. At this point, however, his father suddenly changed his mind, and sent him to Orleans to study law, in which he soon became so proficient that he was able to take the place of the professors in their absence. It was here he first made acquaintance with the Scriptures, and here it is natural to assume he received the first impulse towards the reformed opinions. At what precise time, however, or under what particular circumstances, his conversion took place, has not been recorded. He himself, in the celebrated preface to his commentary on the Psalms, speaks of it as sudden and supernatural, and of himself as having been "too obstinately devoted to the superstitions of Popery to be easily extricated from so profound an abyss of mire"; but

although his conversion may have presented itself to his own mind in the light of a crisis which he was able to refer to divine intervention, it is probable it was in reality the result of a long process of study and reflection, aided by the many influences which at the time were making for a purer faith. From Orleans the reformer proceeded to Bourges, where he acquired a knowledge of Greek, and here he began to preach openly the reformed doctrines.

Returning thence to Paris in order to devote himself with fresh zeal to theological studies which he had never wholly abandoned, his father being now dead, Calvin at once found himself the centre of the reformed movement, and both here, and wherever he sought a hiding place from persecution, "all who had any desire for a purer doctrine," he tells us, "were continually coming to him for instruction, though he himself, a bashful and retiring man, was still a mere novice and tyro." All his retreats, he adds, were like public schools. The persecution in France now became so hot that the life of no Protestant was safe, and for some three years the reformer led a wandering life. Many saintly persons were burnt at the stake, and King Francis, anxious to curry favour with the Protestant princes of Germany, had circulated the calumny that the victims were all Anabaptists, and enemies of social order. To meet this lie, what above all things seemed to be necessary was a full and authoritative statement of the faith of Protestantism, and for such a task clearly no one was so well qualified as the young Frenchman. It was while in hiding in Basle that Calvin undertook this work, and thus was produced the first sketch of what eventually became the greatest work of systematic theology the world had yet seen, the famous "Institutes of the Christian religion." The equally famous letter to Francis I., with which it was prefaced, bore the date August 1, 1536.

Late in the summer of the same year Calvin arrived in Geneva, the city with which his name has since been so thoroughly identified, intending merely to pass through it on his way to Strasburg. It is well known how the reformer Farel, being informed of his presence, met him, and having entreated him to remain, when he found him somewhat reluctant, laid God's curse upon him if he persisted in his refusal; how Calvin thereupon yielded, saying afterwards that it seemed "as if God had seized him by His awful hand from heaven"; and how earnestly they both threw themselves into the work of endeavouring to convert the gay, pleasure-loving city on the shores of Lake Leman, into a very kingdom of the saints of the Most High. The enforced change proved as yet intolerable, and in less than two years the two reformers were expelled. Geneva, however, could not do without Calvin. After an interval of three years—perhaps the happiest of his life—which he devoted to study and the completion of his great work, he was recalled, and from the hour of his return, on September 13, 1541, till May 27, 1564, when, worn out with incessant work, worry and disease, he breathed his last, but more particularly after the complete overthrow of the so-called Libertines in 1555, his will was

virtually the supreme authority both in Geneva and in the whole circle of the Helvetic free states.

"Calvin," says his biographer and disciple Beza, "was of moderate stature, of a pale and dark complexion, with eyes that sparkled to the moment of his death, and bespoke his great intellect." In estimating his character it is inevitable to lay stress on that severity of temper which, even in his school days, is said to have gained him the sobriquet of the "Accusative" from his companions, and which was so manifest throughout his life. So deep is this impression that it is quite a shock to our prejudices to find him speaking of himself as "of a timid, soft, and pusillanimous disposition." Possibly there is a touch of irony there; yet in expressing his sorrow for his wife's death, he excuses himself to his friend Viret, by saying, "You know how tender, or rather, soft, my mind is." "In the common intercourse of life," says Beza, "there was no man more pleasant." The truth is, no doubt, that he kept his feelings carefully under the control of an indomitable will. That he was capable both of loving and being loved is evident from his apostrophe of Melancthon after the death of the latter:—"O, Philip Melancthon, for it is thou whom I address, thou who now livest at the right hand of God with Christ, awaiting us on high, till we are gathered with thee into blessed repose—a hundred times hast thou said to me, when wearied with toil and vexation, thou didst lay thy head upon my bosom, Would to God, would to God I might die upon that bosom!" The man who wrote that was not without a heart. It is true, the execution of the ingenious and unhappy Servetus has cast an indelible stain on the character of Calvin. Yet it is possible to believe he was sincerely convinced that in compassing the death of the Spaniard he was both doing God a service and ridding the world of an evil more destructive than pestilence. "A great, intense, and energetic character," says the late Principal Tulloch, "who, more than any other of that great age, has left his impress on the history of Protestantism." Of his disinterestedness, sincerity, and earnestness, there has never been any doubt, or if they were disputed in his lifetime, the calumnies of enemies have been long since dispelled.

Of the Institutes, Calvin's best-known work, the present writer has said elsewhere, that "for beauty of language—it is confessedly written in Latin of Ciceronian elegance, and in French which contributed not a little to the perfecting of the French tongue—for clearness and precision of statement, for the cold severity of its logic, and the onward march of the argument, for the sleepless circumspection with which every possible point of attack is guarded, for the unshrinking confidence with which every proposition is laid down, and the fearlessness with which every difficulty is grappled with, it is probably unsurpassed." But while this is the chief monument of Calvin's genius, it should not be forgotten that he was also the first, and, perhaps, making allowance of course for the age in which he lived, the greatest Protestant commentator on the Scriptures. His commentaries, embracing

the greater part of the Old Testament and the whole of the New, except Revelation, and filling forty-six large volumes in the English translation, are a remarkable testimony to his indefatigable industry, his learning, and his zeal for what he deemed to be God's truth. Nor was it his only service to his generation to provide it with a system of theology, which, resting exclusively on Scripture, interpreted strictly as God's word written, could be opposed to the corruptions of Popery; he was also the founder of a system of church order, more in accordance with primitive practice, which could take the place of the abrogated priestly rule. As one consequence of the Reformation, the very foundations of the social order seemed to be shaken. There was a widespread breaking away from all moral restraint. Calvin's was the great organising intelligence of the time. He met these evils by the establishment of a church order and a church discipline in accordance with primitive practice and the teachings of the New Testament. It is true he succeeded only in creating a spiritual despotism which tended to become more intolerable than Popery itself. But the fourth book of the Institutes in which the principles of his ecclesiastical polity are unfolded, and the pretensions of Rome shattered to pieces, supplied the norm for the Protestant communities, and from Geneva went forth the spirit which in France, Holland, Scotland, held them together, and enabled them to resist the forces of Catholic reaction and the malice of Jesuit intrigue. Calvinism, as a doctrinal system and a system of church order which has exercised a despotic sway over millions of men for some centuries, has had its day and ceased to be. But it would be a narrow mind that would deny to its founder the title of a great man, or grudge him the mead of praise (not attended by any great popular enthusiasm) which, in anticipation of the quatercentenary of his birth was lately paid him in the capital of Calvinistic Presbyterianism.

CALVIN AND MODERNISM.

BY PROFESSOR FRANK GRANGER, LITT.D.

WHEN Maître Calvin came to Geneva, he did not know how closely he would realise in his own person the doctrines of which he was the most conspicuous teacher. If a single instance can ever prove anything, his doctrine of predestination seemed to be proved by the work which he was called to do at Geneva. Geneva and Calvin fitted one another like glove and hand. The man who could stand alone was summoned to the little republic which had just won its independence. Geneva, always threatened by the Dukes of Savoy, entrusted the control of its fortunes to this wandering French gospeller. For the moment, Geneva, like another ark, carried the future of Protestantism amid the swelling tide of the Catholic reaction. And for safety's sake it submitted to a regimen more stern than that of the Ironsides of Cromwell, or the Cameronians of the Sanquhar declaration.

Calvin saw that the discipline of the

individual soul must come before the general reformation towards which his gaze was fixed. While the rest of the reformers were being entangled in the morass of theological disputations, Calvin was occupied with the problems of conduct. His guidance transformed the hardships of Geneva into a discipline of heroes. A visitor to Geneva might have little to eat, but he would find plenty to think about and more to do. Human nature more than once broke down under the strain which Calvin put upon it. But indirectly and against his will, he advanced the cause of freedom.

Calvin indeed put Servetus to death, in order to show that the reformers were not lukewarm in their orthodoxy. And if the reformers did not kill more heretics, it is probable that they had neither the opportunities nor the determination of Calvin. For all the Protestants, even the mild Melancthon, approved. And to come to quite recent times the writer of the article on Calvin in the "Encyclopædia Britannica," refers with regret to the fact that Calvin has been "censured, not to say vituperated, for his share in this unhappy transaction." It is only fair to say that the Encyclopædist defends Calvin on the ground that he sought to have the sentence of death upon Servetus mitigated. Calvin wished Servetus to be killed by the sword, rather than by burning, which latter Calvin rightly regarded as an "atrocious." But it is doubtful whether even thus much mildness would have appealed to the modernists of to-day. Nor is it recorded that many liberal thinkers followed Servetus in seeking a refuge at Geneva.

Calvin indirectly served the cause first of toleration and then of liberty by establishing, what might be called, in parliamentary language, an opposition to the dominant Roman Church. But it took the Civil War in England, and the Thirty Years' War in Germany, to drive a glimmering of toleration into the minds of the Teutonic nations of Europe. Romanist and reformer alike had to wait for the rise of a third party, the party of enlightenment, before the idea of toleration was put into effective practice.

It must be remembered that Calvin furnished at Geneva a home not only for the piety, but also for the learning that revolted from Rome. Calvin sinned against humane learning when he killed Servetus. On the other hand, the Academy of Geneva which he founded (though at first it was a theological seminary and nothing more) was adorned by the presence of Beza and of Isaac Casaubon. Beza had spent a riotous youth at Paris, but, like Augustine, he passed over to the service of religion. To him the University of Cambridge owes the famous manuscript of the Gospels and Acts which goes by his name, a manuscript which has contributed so much to the progress of a rational criticism. Casaubon was one of the three great scholars, along with Scaliger and Lipsius, of Leyden, who helped to break the spell of the mediæval tradition, and so made way for a more exact knowledge of history. Casaubon had the merit of recognising the greatness of Fra Paolo Sarpi, of Venice, who next to Erasmus was the greatest modernist of

the sixteenth century. But the genius of Casaubon was too much for the Calvinists of Paris, and when he removed there, his orthodoxy fell under suspicion.

Thus, the predestination, of which Calvin spake, drove even his own adherents along courses far removed from the paths marked out in his *Institution of Christian Religion*. For predestination is in truth a name for a well ascertained fact; it denotes those special qualities by which from his birth each human being is marked off from every other, not merely in the eyes of a moral judge, but also in all the various functions and talents and offices of life. The genius of the dramatist or of the inventor, or of the preacher, is something ultimate, and is not to be explained by education alone or by anything short of ultimate causes. Thus a deeper and a kinder view of predestination sees in the universal differences of mankind the profuse scattering of individual gifts. Each individual is a thought of God concealed, or dimly uttered.

With some such qualifications as these, modern science repeats the tenets of Calvin in the reign of law and the unique character of the individual. And a genuine theology can base itself upon the supremacy of a Divine providence, and the vocation of the individual. Cardinal Newman learnt these two beliefs from his Calvinistic teachers. It is doubtful whether he gained by multiplying the articles of his faith beyond these two. For this faith in a supreme purpose and in the worth of the soul sustained the troubled lives of Calvin's first followers. It may be that modernism will show a spiritual affinity with Calvin by reaffirming these chief features of his teaching; for they are the permanent grounds of peace and hope.

QUESTIONS AT ISSUE.

WHAT IS A "LIVING WAGE."

BY MISS E. MAHLER.

THIS is a large title for a short paper, but I do not intend to venture much beyond the asking of the question. One is so often asked what one considers a living wage, that it is well to reflect for awhile as to what one really does mean by the term. I do not know how it may be interpreted by others, but I am sure that to me it suggests more than a mere physical subsistence wage. Men and women, with infinite potentialities, and "created in the image of God," are here to *live*, not only to exist. And I would ask to what extent are present conditions such as to make life in its truest and fullest sense possible for all?

The National Anti-Sweating League and kindred societies have done most valuable work in drawing the attention of the public to the scandalously low wages paid to "sweated workers"—notably women. The revelations came as a shock to many, and the repeated "something must be done" promises to be shortly actualised by the Sweated Trades Board Bill. To hear of women working for unconscionably long hours, often amid very insanitary conditions, for

a wage of 4s. or 5s. per week, roused us at last out of our lethargy, and we felt we could not rest until active measures had been taken to—at least in some measure—mitigate this big evil. Whether the establishing of a minimum wage will effect this remains to be seen. One hopes the public conscience will not be satisfied with this alone, but will only regard it as one step to an end. Excellent as it has been to show up the slavery under which so many women have been working, I nevertheless fear that our eyes and ears have got so accustomed to the facts of the miserable wage of 4s. and 5s. per week, that when we hear of a working woman's average earnings amounting to 7s. 6d. and 10s. weekly we exclaim, "Oh, that's not bad" or "that's quite good." Is it? It is on this point I should like to dwell. Will you come, in imagination, with me as I take you to visit three different sets of people whose earnings or income are represented by 10s. per week? The first I should like to introduce you to is a single woman, whom I find machining away as though for dear life. She turns her head as I enter, asks me to take a seat, but never stops working her machine, except to break a thread, or take up a collar or sleeve. She is working at Dungarees, and says that by machining 10 to 12 hours daily she can earn 10s. a week. An additional hour or two is spent going backwards and forwards to fetch her work from the firm. Does she find it very trying? I ask. "Oh, the work's right enough," she says, "when you feel well, but it's terribly monotonous, and as it's such close work there's no time left for other things. If there is the time, you're too tired to put on your things and go anywhere. It's only bed you get to care for. And I can't work less, for I need all the 10s. to be decent and keep body and soul together."

The second room we will visit is that of a most respectable couple—aged 59 and 67 respectively. The old man has been a sailor for 30 years, but had to give up going to sea 16 years ago owing to a bad attack of malaria contracted on the African coast, and which still continually returns. He now helps his wife at making oilskins and Dungarees. Their joint average earnings (his assistance is slight) amount to 7s. per week, and in addition to this he receives 3s. parish money weekly, which brings the total to 10s. Their income is spent as follows:—

	s.	d.
Rent	3	0
Hiring of machine	1	6
Burial money	1	0
Coal, wood, and oil	1	6
Food	3	0
	10	0

When I first knew them they were paying 2s. 6d. for the hiring of two machines, so that the amount left for food for the two per week was 2s. And what for clothes?

"One pound a week is surely quite a comfortable wage for a working man's family," we constantly hear it said. Will you again follow me as I call on the wife

of a seaman? She has five small children—the eldest between 7 and 8, and the youngest under a year. Two are in a very delicate condition after measles, the one wasting away. I find that as an able-bodied seamen her husband earns £4 monthly, the wife drawing half-pay fortnightly, which amounts to 10s. per week. Out of this there is rent to pay, food to be provided for six months, and the children to be kept in clothes and boots for school. Of course the husband has money to spend over at the end of his voyage, "but," adds the wife, "he has to be rigged out with bed, blankets, plates, towels, shirts for his trip, and there are the things he wants when he's away, and the drinking and treating when he comes back, so there's precious little of the money I see him bring home."

Now what can we say to the kind of life the solitary woman of 35 spends, as she works from 10 to 12 hours daily, and loses another couple of hours in going backwards and forwards to the shop, and who has no time, however dearly she may desire it, for self-culture or pleasure, except when she is too thoroughly tired out to profit by it? And what of the elderly couple who work "all day"—usually from 12 to 14 hours five days a week—at oilskins and Dungarees, for the barest of existences; and of the delicate mother with five small children, who for two to four months at a time has to "manage" on 10s. per week? It is infinitely sad to think that lives such as these should be led, and that physically, mentally and morally, thousands of those whom we call our brothers and sisters should have so little chance of development.

The problems that face us are enormous. The cause of the misery with which we are confronted is mostly twofold—low wages and irregular work. With the name of Christ on our lips, dare we sit still and wait for things to "right themselves"?

I know how much one is afraid of making mistakes, but "nothing venture, nothing won," and it seems to me a thousand times better to learn through experience, however mistaken, than sink into that indifference and ignoble ease which so often results from the over-cautious, cowardly spirit. I wish you could hear the touching questions men and women ask me when, as a member of the Liverpool Women's Industrial Council, I go about my investigation work. "Is anything going to come of all this?" "Will anything be done? People always seem to be going about talking, and talking, but nothing gets done."

Will anything be done? This haunts me, for it is a pregnant question. Can we shut our ears to this cry of our brothers and sisters? Some move away from us sullenly and suspiciously, others turn eyes of yearning trust upon us, and a feeling of shame enters our hearts that these things should be. How can *any* of us really "enjoy God and glorify Him for ever" whilst such things are? I thank Him from my heart that it is impossible.

We must go forth with heart, brain, and hand to work for struggling, suffering humanity, and never rest till the cry has ceased: "*Will anything be done?*"

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME and a private information should be accompanied by the name and address of the senders.]

AN INQUIRY ABOUT INQUIRY.

SIR,—There can be no fruitful discussion unless some common ground can be found on which those who take part in it can meet. Professor Höfding says truly in his chapter on "Evolution and Modern Philosophy," that we cannot go farther back than the forms and principles of human thought, and for them no further reason can be given. If Mr. Chesterton will be satisfied with the acknowledgment that in all inquiry it is necessary to be guided by the forms and principles of human thought, the ground will be cleared for a fair discussion of the questions raised in his paper, although anything like an adequate discussion of them would require the space of volumes.

The gist of Mr. Chesterton's argument appears to be that inquiry is of no value for gaining positive belief unless it is based upon direct investigation of the actual facts concerned. Thus he says it is too late to investigate about Eden or the Fall, or the origin of man, since there are no material remains for or against a primeval paradise, and "the Missing Link is still missing." But this is really arguing against the possibility of reasoning from the known to the unknown in general; and if it were accepted, it would reduce the bulk of our scientific knowledge to mere make-believe founded upon dogmatic assumption. No attempt can be made here to enumerate all the indisputable facts of the early history of man, the universal growth of myths and legends, the strange psychology of the childhood of the race and even of its adolescence in Hebrew and Greek history, or the well-reasoned conclusions of critics as to the real value of the old Hebrew writings. It is surely an unwarrantable straining of the meaning of a term to say that all the strong and well-laid foundation on which rests the belief in the poetical character of the opening chapters of Genesis is nothing better than dogma. A dogmatic belief is one resting on authority. It may be fairly claimed that the results of the Higher Criticism, as well as the scientific doctrine of the evolutionary origin of man, rest on no less sure foundation than the legitimate application of the "forms and principles of human thought." They are not based on authority; they are only accepted as they commend themselves to the reason.

In dealing with the question of the origin of man, Mr. Chesterton says that anything valuable or suggestive about it must either be primary and sweeping doctrine, or the loose and general traditions of men. So all the enormous work that has been done ever since that memorable year, 1859, of which such a full and admirable record has been given in "Darwin and Modern Science," goes for nothing. Huxley's "Man's Place in Nature" is dogmatism, and the "careful collection of the loose and general traditions of men," and "what can be gathered from as many

men and women as possible, in villages or kraals, or Arab caravans, whether they feel as if they were the heirs of an upward evolution," is surer test of truth than the Herculean labours recorded in the recently published centenary volume. Mr. Chesterton's statement of his views contains its own refutation. By implication he questions the validity of reasoning from the known to the unknown, and his principle would undermine the great body of scientific truth. The step from the known to the unknown in "The Origin of Species," and in Huxley's "Man's Place in Nature," is as justifiable as that from the findings of spectrum analysis to the chemical elements in the heavenly bodies, or as Newton's proof of the Law of Gravitation.

Probably the readers of THE INQUIRER will be chiefly interested in what Mr. Chesterton says about the Virgin Birth and the belief in Incarnation. Belief in or against them must, he says, rest on dogma, since the facts are beyond the reach of investigation. But here again, as in the cases of Eden and the Fall, there is abundance within the sphere of the known in history and human experience to warrant us, resting on "the forms and principles of human thought," in holding a reasoned belief as to the alleged facts. Mr. Chesterton must not be allowed to call it dogma, on which we found when we appeal to the principles of the uniformity of nature and the law of cause and effect, for to deny their authority would be to land oneself in universal scepticism. If he calls such principles dogmas, they are hypotheses confirmed by the whole course of experience, and necessary, as no Church dogmas are, for guidance in our everyday lives.

It is not too late for the Higher Critics to prosecute their researches, but it is too late to substitute authority for sound reasonings and thorough investigation as the right basis of belief.—Yours, &c.,
London, July 4, 1909. D. BALSILLIE.

SIR,—Mr. Chesterton has shown clearly that an inquiry, or investigation, if it is to lead to any useful result, must be duly related to the subject matter and the circumstances. The story of Jack and the Beanstalk would have served as an illustration as well as that of the Garden of Eden. And indeed better; for the latter contains a statement as to the source of the four great rivers, which is disproved by geographical discovery.

But he has not proved that "scientific and historical investigation" has no place in determining the truth, or falsehood, of such doctrines as "the Fall or the Incarnation." He says, in reference to the question whether or not man is a fallen being, that both evolutionist and Catholic "must make a merely general statement about the show and shape of things. Neither can investigate." But, as a matter of fact, Darwin, Wallace, and Spencer have investigated by the appropriate methods, and have proved that Man has risen from a lower form of life. Their investigations have disproved the traditional doctrine of the Fall of Man. The "origin of humanity" is not "a matter for intuition and personal faith" founded on general appearances, but for reasoned conviction based on valid evidence.

Mr. Chesterton also says that "the Virgin Birth" of Jesus "cannot possibly be proved or disproved. It can only be believed or denied." If that were so, if there were no proof of it, it might with complete confidence be denied. He further says that to talk of inquiring into it affects him "as a blasphemous and indecent joke." It seems permissible to reply that that statement affects me as an impudent joke. For it is surely a legitimate subject of inquiry whether the imaginative stories, to which no allusion is made elsewhere in the New Testament, are evidence worth considering in such a case, and whether they are consistent with each other, and with references which are made to the "parents" of Jesus.

Speaking generally, Mr. Chesterton says, "I therefore lay it down, on purely rational grounds, that the first facts of Christianity are facts which in the nature of things cannot be investigated." From the context it appears that he is referring to such matters as the Fall and the Incarnation through the Virgin Birth. But if the assertions cannot be investigated—not indeed by such absurd methods as looking for the trees of the Garden of Eden, or the charred twigs of the burning bush, but by methods appropriate to the conditions—then he has no right to call them "facts." There is no real escape from agnosticism in taking things for granted without knowing that they are true. Yet that is the course which Mr. Chesterton appears to adopt.

C. D. BADLAND.

SIR,—We must inquire to learn. The quest for the site of Eden, or the Missing Link, or even for "scorched twigs" of the "burning bush" which was "not burnt" is not likely to end in knowledge or wisdom.

But we must inquire about the Fall and the Incarnation. We have plenty of evidence about primitive man. He started as an animal and made progress as a savage. But men have moved upwards beyond the savage, and we have the tradition of One who was an incarnation of the Divine.

Inquiry about the dogmas of the Fall and the Incarnation leads us to the conclusion that when reason and conscience told the first man that he had done wrong, he gained an actual rise, and instead of "the fruit of that forbidden tree" bringing "death into the world and all our woe," we have the beginning of that progressive life which led to the Incarnation, and, therefore, it seems certain that from the animal and the savage God will evolve a race in which the Divine shall be incarnated.

Undoubtedly "we are fools and slight," but we find

"That men may rise on stepping-stones
Of their dead selves to higher things."
And by wholesale and reasonable inquiry the dogmas of the Fall and the Incarnation may bring us, some day, to the Kingdom of God, wherein Divine virtue shall be a common inheritance.

WM. BAYLIS.

Banbury, July 3, 1909.

SIR,—An ordinary reader enters the lists against Mr. Chesterton with much misgiving. His suggestive article "On Inquiry" sets one thinking and wishing the writer had gone further with his

subject. But is not Mr. Chesterton out of his way when he says that "moderns continually say that we must judge such doctrines as the Fall and the Incarnation by scientific or historical investigation"? Frankly, the present writer, for one, has never heard nor seen such proposal in the writing of any leading modernist. Indeed, many modern religious minds in thinking about these things do proceed along the way he counsels, that is, they affirm the dogmas as part of a philosophy, or deny them as part of a philosophy.

But most do neither the one nor the other. And this is what I for one would like to put before Mr. Chesterton. I am not so foolish as to think I can answer his query: "Seeing such a thing as scientific and historical inquiry into the truth or untruth of certain dogmas is impossible, what principles ought to shape or guide our general conclusions?" and I am sorry Mr. Chesterton does not attempt an answer himself. But there is another aspect of the problem which he appears to ignore. He says such doctrines or dogmas "can only be believed or denied." But is the alternative really so acute? Can the issue not be neglected or put aside? I can imagine scores of such hypothetical alternatives which Mr. Chesterton would ridicule out of court. Some of the best religious thinking of to-day is independent of such issues. As with many other historical dogmas, it will not be denial which will overtake them, but decay.—Yours, &c.,

JOHN DARBYSHIRE.

Bolton, July 3, 1909.

LONDON SUNDAY SCHOOL SOCIETY COUNTRY HOLIDAY FUND.

SIR,—I write to make a further and last appeal to the generosity of your readers on behalf of the above fund. The contributions to date amount to £115 13s. 3d. Thirteen schools have applied for grants in respect of 342 scholars, amounting to £138 11s., so that if these applications are to be granted in full another £23 is required before the 14th inst., when the Committee meet to make the grants. I should much prefer to secure a number of new supporters to the fund, instead of having to appeal to the old supporters to increase their already generous gifts.

R. ASQUITH WOODING.

49, Canonbury Park North, July 4, 1909.

CAPTAIN GEORGE BROWNE.

SIR,—In your obituary notice to-day of the late Mrs. Charles Thomas, it is stated that it was her uncle, Captain George Browne, who ran up the famous signal at Trafalgar, but a more interesting fact is omitted, namely, that Captain Browne was part author of the signal itself. As Nelson first gave order for it its form was, "Nelson expects," &c. It was found that the word Nelson would require a comparatively long and complicated display of flags, and Lieutenant Browne ventured to remark to his immediate superior that "England" would be shorter. Nelson himself accepted the suggestion, and so a stirring personal appeal was converted into an even grander universal one.

The late Mrs. Thomas was sister to the late Mrs. Russell Lant Carpenter, and was on a visit to her house at Bridport late in December, 1869, where I heard this matter talked over. If this should meet the eye of any of the descendants of the late Mr. Blake, of Ilminster, they would probably be able to confirm that this was the tradition among Captain Browne's nieces.

For all its self-sacrifice, may there never be the need for another Trafalgar.

HALLIWELL THOMAS.

Doncaster, July 3, 1909.

THE CHARACTER OF CHARLES DARWIN.

SIR,—I have not travelled so far from boyhood's days as to have lost the spirit of hero-worship, and one of my heroes is Charles Darwin, to the beauty, grace and nobility of whose character Mr. Gow directed our attention in your last issue.

On the Saturday preceding Easter of 1908, I visited Darwin's house at Down, and in the absence of the students (it is now a school) I was allowed to pass through all its rooms. Afterwards I visited the little church in the village. There I found a lady decorating the sanctuary for the Easter services. She knew Darwin. I asked whether he ever worshipped in the church. She answered, "No, he was an atheist." I quoted a few passages from his works, and said, "Are you quite just in using that extreme term?" "No, perhaps I am not," she replied. "He never worshipped here, but he was a good—a very good, man." She then referred to his unceasing interest in all that concerned Down and its people, his generosity, and his unfailing help in the time of need, and again she said, with deep feeling, "He was a good—a very good, man."

WALTER RUSSELL.

THE LATE MISS FRANCES E. COOKE.

SIR,—Will you permit me, on behalf of the Sunday School Association, to publicly express its great debt of gratitude to the late Miss Frances E. Cooke for the many publications she has written and generously presented to the Association.

Her list of biographies commencing with "Footprints," 34 years ago, and ending with "The Children's Hour," makes up quite a little catalogue of books, which are, or should be, in every Sunday school library.

This list, now closed, is the best memorial Miss Cooke could have left us. It will be difficult to find an equally gifted author who will be able by means of the life stories of great men and women, to so interest and inspire our young people with noble thoughts and aims as was our late friend and helper.

HOWARD YOUNG,

President, Sunday School Association.
Essex Hall, London, July 6, 1909.

AN APPEAL FROM LYDGATE.

SIR,—Will you allow me a little space to call the attention of your readers to the advertisement announcing the bazaar at Lydgate Mill on Wednesday, Thursday, and Saturday next?

The congregation at Lydgate consists

chiefly of mill workers. This is sufficient to say that we do not have a great deal of money to carry on the work of school and chapel. But we keep out of debt. When we want to do some special thing we have to save up. This we have been doing for the past six years in order to get a proper school building. At present the school meets, and all the week evening meetings are held, in a room in the Parsonage building, which is far too small for our needs.

We have now about £650 towards the building and we hope to raise the full £1,050 necessary by the bazaar. We shall not be able to do this by the sale alone; and we hope that friends and sympathisers will remember us by helping with donations. We shall not be able to claim the £40 generously promised by the B. & F.U.A. unless we raise the rest of the amount.

We intend to make the proposed school a monument to the memory of the grand old Puritan, Oliver Heywood, who was one of the founders of the congregation in 1662. He preached the first sermon in the old chapel.

LUCKING TAVENER.

Lydgate Parsonage, New Mill,
Huddersfield.

BOOKS AND REVIEWS.

A GREAT SOLDIER.*

By H. S. SOLLY, M.A.

MR. FOREST begins his preface by saying "To give the tale of Neville Chamberlain's life is to trace the military history of our Indian Empire during a period of forty-four years compact of the most important events." This sentence indicates a difficulty which the author has not successfully overcome. Page after page of large type is devoted to description of military details, while much too meagre a selection is given us in small type from the letters which reveal the personality of their writer. Mr. Forest appreciates the character he ought to depict, and understands its true greatness. The last words in the book—a quotation from a brother-officer—are profoundly true, "Chamberlain was the very soul of chivalry." But it must be doubted whether the reader who never met the man has been given the opportunity of knowing how true the words are. The prolixity with which the earlier campaigns are narrated is all the more annoying as it necessitates a total omission of any account of the later years after Sir Neville had retired from active service and was living at Lordwood, Southampton, one of the noblest of our Anglo-Indian chiefs, whom it was a rare privilege personally to know. In politics he was a true Liberal, and though he did not follow Gladstone on the Home Rule question, his former liberalism remained unaltered. In the matter of religion he was then a modern Unitarian, and latterly regularly attended the services at the Church of the Saviour, Southampton. Of this no trace appears in the book, and the reader is left to infer

that what he wrote in 1857, "I have lived long enough to be a believer in Christ, and to look to him for forgiveness of sins," remained his faith when he died in 1902. It is difficult to suppose that this want of proportion in the biography is due to inadequacy of material, for we are told of "the vast number of letters and documents" collected by a sister—Harriet Chamberlain—previous to her death in 1899; and it is much to be wished that further use of these materials may be made by some one who cares more for traits of character than the minutiae of military episodes.

This grumble over, we may be thankful for what we have received. Space permits only brief reference to the many good things which the book does contain. The fighting on the Afghan frontier, which mainly occupied Sir Neville's active career, was of a kind peculiarly fitted to banish chivalry. The foes were cruel and treacherous, cowardly murder was their method of offence and defence, the only possible punishment was the destruction of their houses and crops, in which the innocent suffered with the guilty. So destitute were these tribes of natural feeling, and so great their lust of slaughter, that it was always possible to enlist them in our ranks and set them to shoot their own fathers and brothers. Nevertheless, through forty years of this frontier warfare, and all through the Mutiny, Neville Chamberlain remained "the very soul of chivalry," ready to risk his life to save the women and the conquered, refusing a command because he knew the pay offered to the soldiers who would be under him was insufficient. He was absolutely fearless of death, whether sailing a small boat across the English Channel, hunting lions in South Africa, leading an assault, volunteering to swim across a river to see if the enemy had retired when it was certain death if they had not withdrawn, putting down a dangerous conspiracy single-handed, and sleeping with sword and pistol by his side, but—sleeping! He was most unlucky in getting wounded, but equally fortunate in escaping with his life. As a young officer, it was his duty to expose himself recklessly, but when he was Chief of the Staff and practically in command before Delhi, he had no business to encourage hesitating followers by jumping his horse over a wall, right among the enemy, and getting badly wounded. Yet, so little did he think of what he had done that, in two letters telling how he was wounded, he makes no mention of this jump, nor would he ever talk about what happened, and it is only from a letter written by Hodson, and the account given by Lord Roberts, that we know the facts. Still more characteristic was his action during the Umbeyla campaign, the sole occasion when he held the chief command. An outlying post had been taken by the enemy, and had to be recaptured at all costs, and the commander could not bear to send men on a desperate venture without accompanying them. So up he went and was hit, and another had to do his proper work. A touching episode in his life is his friendship with Nicholson, and very significant is the escape from disastrous consequences caused by the miscarriage of a letter,

* "Life of Field-Marshal Sir Neville Chamberlain, G.C.B., G.C.S.I." By C. W. Forest, C.I.E. London: Blackwood & Sons.

Men must not base their judgment on letters they do not receive. The mistake discovered, they became fast friends for life. When, many years afterwards, a monument was designed with his help for the Church of the Saviour at Southampton, Sir Neville's thoughts were sent back to the last occasion when he had undertaken a similar duty. It was when the tomb was erected over John Nicholson's remains near the spot where he had led the storming party through the walls of Delhi. Neville Chamberlain was a warm supporter of the policy of guaranteeing to the Ameer of Afghanistan the integrity of his territory. He was equally clear and resolute in his opposition to proposals to permanently occupy any portion of Afghanistan, and not less so in his desire that a settled, unwavering policy should be pursued. He thoroughly understood the Afghan character, and had real sympathy with its better side. One incident, as heard from his own lips—not as related in the book—must conclude this notice. There grows on the frontier a kind of couchgrass which sends roots four or five feet down into the soil, and is ineradicable. An old chieftain was speaking to Sir Neville about the various conquerors of India, from Alexander the Great, of whom he had heard. "They came one after another," he said, "and they are all gone. So will it be with you English. It is we who are the couchgrass. We remain." And Sir Neville, telling the story, added: "And the man was perfectly right."

THE INFAMOUS JOHN FRIEND.*

THE contrast between a vicious public conduct and an excellent private disposition is nothing very uncommon. But it is very hard to judge the character which displays such a combination without bias; either we belong to the aggrieved public to whom the better part of the man is unknown, or else to the private circle of his intimates who can believe no wrong of him. And when the conviction is brought home to us that good and evil both of high degree can actually be mingled in one and the same individual, we are horrified as at some monstrosity, forgetting the inconsistencies of conduct that are found, it is to be feared, nearer home.

Such a man, so nicely balanced between bad and good, is drawn in the central figure of Mrs. Garnett's novel, "The Infamous John Friend." Here, without favour or prejudice, the opposing characteristics are set down so successfully that the reader must acquiesce in the judgment meted out to the villain while he admires the sacrifice of the hero. It is not necessary to go into details as to the plot when the central interest of the story lies in its character. The action takes place in the year of Napoleon's projected invasion of England; and Friend's infamy consists in this, that he, an Englishman, is the agent through whose treachery the landing of the French army is to be secured. That he is naturally deficient in the patriotic sense might be pleaded for him as some excuse, were it not that he is guided solely

by self-interest; no personal enthusiasm for the Emperor sways him, though he owns to some satisfaction in working for a man of such parts. For his own gain he betrays his country, and for his own gain he levies blackmail; he is completely blind to the sanctity of the relations that should exist between the individual and society. Public faith and public honour are mere names to him; and though at the last some light breaks upon him, it brings with it little or no repentance. "I've never thought about human intercourse and all that," he says, a few hours before his death upon the scaffold. Yet he dies cheerfully and with a good conscience. For there are other duties besides those of public life, and Friend passes out of the world happy in the knowledge that he has done all that could be asked of him in those private relations which he understands.

To those few who share his private life, he is generous and affectionate to a degree; above all he is a devoted husband to a noble wife. To Friend his marriage has been entirely happy, for he has his wife's heart, which is all that he asks for; her respect it hardly occurs to him to desire. That he would not have it, were she to know the truth, he is well aware; but as long as she is in ignorance, he is quite untroubled. But though she does not know the full extent of her husband's falsity, Mrs. Friend has early realised that he is deficient in the wider morality which she understands so clearly; she knows that his ways are not hers (he would have said because he was a man and she a woman), and the lengthening years of their married life, while they give her the stronger proof of his affection, his tender care, and his power of self-sacrifice where their personal relations are concerned, bring with them also an ever deepening conviction of his dishonesty in all that passes out of her sight.

The crisis arrives. Friend, without scruple as usual, has made a tool of a lad to whom he has done great kindness in his private capacity, and, through no want of precaution on his own part, is detected by the young man. And he is lost by his better nature; or it may well be that he is saved by it. The boy is in his power, and a single blow would silence him for ever; but he is his ward's lover and his own friend, and the blow is not struck. He could save himself by flight; but that would mean the death of a French colleague, whose folly brought about his exposure. William North goes free to denounce his benefactor—justly enough, but the action seems revolting—Sauvignac the Frenchman escapes, and Friend, who has spared the one and saved the other, is taken, tried, and sentenced.

Then it is that his wife makes her last and greatest attempt to rescue him. To rescue the soul, not the body; by this time she knows his guilt too well, and abhors it too deeply to attempt any such petition for mercy as Friend naïvely proposes to her—a good example of his utter failure to appreciate her moral dignity. It is for his repentance that she wrestles with him; the repentance before God which to her narrow but pure religious creed is essential if their union is to be continued hereafter.

For she cannot live without him; only by his unremitting care has she lived till now, and her days are assuredly numbered with his. Die he must. Is their parting to be eternal?

And Friend accepts death at her bidding. If she wishes it, if his death is to be the price of her love, he will die for her as readily as he had lived. Nor is he entirely unmoved by her appeal; some idea of the holiness of truth and upright conduct begin to dawn upon him. But of repentance he has very little; he lived his life with his eyes open, and he does not shrink from the end. One point is clear: his wife's happiness and peace of mind must be secured. For her sake, and with no unmanly hope of securing an easy salvation by a late submission, John Friend petitions for the forgiveness of his sin.

Nothing has been said of the lesser characters of the book, though the author has spent care over them as well. Friend and his wife dominate the story, and a description of their opposing characters must best explain its interest. But one need not be devoted to the study of character to enjoy a tale of active life in the early nineteenth century, and from all points of view the book is one to be heartily commended to the reader.

THE WAY TO HAPPINESS. By Thomas R. Slicer. New York: Macmillan & Co.

WORDSWORTH considered Coleridge as possessing the "most stupendous intellect he had ever encountered," nevertheless he declared that Coleridge could not fully understand his poetry, "because he was not happy enough." The Rev. Thomas R. Slicer, of All Soul's Church, New York—whom some of us have met and know as a healthful man and an inspiring talker—takes departure from that Wordsworthian dictum, and launches out upon his theme—"The Way to Happiness." In nine chapters he makes trial of this or that line of advance to the desired haven—the Instinctive Search, the Way of the Stoic, the Epicurean, the Altruist, the Way of Worship, the Way to the Holy Place (home), the Way of Freedom, the Way to the Heights, and the End of the Way—such are the varieties of his progress. Our guide's ingenuity is seldom at fault, his shrewdness is manly rather than foxy, his own radiance communicative. Now and again he pricks us with a paradox, to keep us from mistaking mere ease for happiness. "No God is better than the worshipper," is one of his sayings at which we sit bolt upright, wondering; on the next page, however, we find that while there is a "Reality" behind the beautiful object of our worship, independent of and transcending all our conceptions of it, "we can only worship what we can conceive." Then we begin to understand the dark saying. The fundamental axiom of the book is another saying provocative of question. It is our "duty" to be happy—is it? Well, at any rate, our New York guide and friend does not mean that we are to give ourselves as "good a time" as possible. Pleasure, for its own sake, he exposes as a cheat. By degrees we learn that his "happiness" is not unlike Carlyle's "blessedness," or the "peace" of an

* "The Infamous John Friend," By Mrs. R. S. Garnett. (Duckworth & Co. 6s.)

earlier authority. Remember, however, that there is an element of gladness to be wooed and cherished, a consciousness of beauty in things that triumphs over all sense of defect, even a mirthfulness in the fun of existence—then you come near to appreciating Mr. Slicer's ideal.

Readers of Ruskin, Emerson, and Stevenson will find in Mr. Slicer's pages obvious evidence that he has been there also; but if he reflects any ray of sunshine that seems caught from them it is with an originality of vivid sympathy that shows him to be no mere imitator. He has joined the company of those who teach "with authority," for he has gripped life hard for himself.

W. G. T.

MEETINGS AND SOCIETIES.

SPEECH DAY AT WILLASTON.

ON the last day in June, in charming weather, governors and parents and other visitors met the staff and boys at Willaston for their annual festival. About two o'clock motors and carriages began to arrive, and Mr. and Mrs. Jones were busy receiving their guests. Among these we noticed the Rev. Enfield Dowson and a good contingent from Manchester, including Mr. and Mrs. Hall Brookes, Mr. G. H. Leigh, Mr. H. P. Greg, Mr. Albert Nicholson, Mr. F. Nicholson, Mrs. and Miss Hans Renold, Mr. E. A. P. Evans, Mr. A. H. Worthington, the Rev. John Moore, and the Rev. P. M. Higginson. Mr. Sydney Jones, the Rev. T. Lloyd Jones, and Mr. Fred Cooke were there from Liverpool; Mr. Byng Kenrick and the Rev. Edgar Fripp from the Midlands; the Rev. C. Hargrove, whose congregation supplies seven boys to the school, from Leeds; Mr. and Mrs. Rawsthorn and the Rev. C. Travers, from Preston; the Rev. W. J. Jupp and Mrs. Jupp, from London; Mr. Focke, the Rev. W. A. Weatherall, minister of the Presbyterian Chapel, Nantwich, ladies and gentlemen, who, we understood, were parents of day boarders, and Mr. E. W. Marshall, the valued clerk. At half-past two, after an altogether too brief interval for hand-shaking, we assembled in the gymnasium, and almost filled it. The boys, who sat on the carpenters' benches at the back, lustily cheered Mr. Dowson when he arose to give the chairman's address. He spoke as "an old boy" among young ones, and looked it with his massive beaming countenance. He told them of his schooldays at Old Hove School, near Brighton, of old friendships there formed, of severe treatment he had known meted out to a sneak or a liar, of his belief in the cricket-field, and of his pleasure in Willaston, which did not aim primarily to make "Unitarians," but to turn out thoughtful, liberal-minded, devout English gentlemen. He alluded feelingly to their founder, the late Philip Barker, and to the late Robert Darbishire. He expressed the hope that the recent steady progress of the school, which now numbered 37 boys, would continue, and that before long the total of 50 necessary to put the school on a sound financial basis would be reached. In the meantime, the school was run at a loss, which might become serious. He concluded by a

strong appeal to the lads as the real makers of the school, of its tone, influence and reputation. The head master, Mr. H. L. Jones, M.A., after congratulating Mr. Dowson on his restoration to health and themselves as having as their chairman the President of the National Conference, delivered an earnest speech, enlivened by touches of humour that frequently called forth ripples of laughter. He outlined the course of inquiry he would pursue if he were a parent seeking such a school as Willaston, and he thought he would find that school in all essential points what he wanted. He was much gratified at the increase of the numbers in the school, at the establishment of a preparatory department under Miss C. E. King, and at the erection of a suitable museum. He regretted the illness of the captain of the cricket eleven, which accounted for some bad results in the school matches. It was a matter of interest that the last boy admitted was born in the year of the school's foundation, 1900, and bore the honoured name of Hibbert. In conclusion he urged upon the boys the words of *Chronicles* xxviii. 10:—"Take heed now; for the Lord hath chosen thee to build an house; be strong and do it."

A grateful reference in Mr. Jones' speech to the services of Mr. Tobler called forth much enthusiasm.

The programme included selections from Virgil and Shakespeare, and a spirited recitation of parts of a French play, wherein the leading rôle was admirably sustained by Rawsthorn, and some first-rate music, vocal and instrumental (the school orchestra, led by the Head himself, is a feature of Willaston), and it ended with the singing, in which some half a dozen old boys vigorously participated, of the school *Carmen*:—

Scholarum quæ in orbe sunt
Nulli nostra cedit;
Meliores esse qui dicunt
Nemo istis credit.

We streamed out into the summer air again for tea under the trees. The lawns and fields stretched away from the high ground on which the handsome buildings stand. Elms, ashes, poplars were fresh in their new foliage. The cricket pavilion built by the boys and just finished attracted attention, with the school-flag, white, black and green, floating above. The boys waited upon us happily, and parents were glad at the cheerful, manly spirit everywhere manifested. And not a few went home thankful that their sons were being brought up amid such healthy, liberal and reverent surroundings.

LAST TERM AT OXFORD.

THE Ruskin College dispute was over before the beginning of term, but its significance has been so generally misunderstood that a few words of explanation may be welcome. The personal questions which inevitably intruded themselves naturally loomed largest in the eyes of the newspaper reporters. Really the issue was one of principle. The prospectus of the College states that it "does not exist to promote any particular political theories or to support any particular

party, but it seeks to give to all its members, to whatever political party they may attach themselves, the knowledge which should form the basis of sound political judgment, and the trained and disciplined intelligence which will enable them to weigh evidence, detect fallacies, and present an argument with cogency and force." The fact that a large majority of the students are of one political party makes it difficult to maintain this policy. To them, undogmatic teaching of political science seems useless for their purposes, and those who advocate it are suspected of faintheartedness, if not of treachery. In this attitude they were supported by the Principal. The Executive Committee having repeatedly failed to induce him to conform to the policy of the institution, reluctantly decided to ask for his resignation. He promised to resign, and then appealed to the students for support. The result was the Ruskin College strike. For a time it threatened to destroy a promising attempt to carry out Ruskin's principle, that "it is only by labour that thought can be made healthy, and only by thought that labour can be made happy, and the two cannot be separated with impunity." But the Council displayed great tact in giving the men a holiday in which to think things over more calmly, apart from one another, and the Trades' Unions, upon whose support, financial and otherwise, the College rests, have supported the authorities. This term the work has been proceeding as usual.

At the beginning of term, the Chancellor (Lord Curzon) laid his scheme of reform before the University. It is too technical to be of general interest, and the section relating to the Theological Faculty has already been described in *THE INQUIRER*. The proposals, as a whole, are far from drastic, and have been favourably received. One of the great weaknesses of the present system is the absence of authority of the University over the Colleges. Advanced reformers complain that it will do little to remedy this. The opposition, however, is more likely to come from the other side. There is always, in the last resort, a right of appeal to Convocation, and Convocation is a body composed of those M.A.'s able and willing to continue payment of University dues after leaving Oxford; that is, it consists largely of country parsons. It is amusing to note the dismay of the clergy who came up in crowds to vote for Lord Curzon against Lord Rosebery. Now they would welcome King Log.

This battle will not become hot till next term. At the present the representation of the University in Parliament engrosses more attention. The possibility of a Royal Commission makes the election unusually important. Lord Hugh Cecil, who is a Fellow of Hertford, has consented to accept nomination for the seat about to be vacated by Mr. Talbot. The Tariff Reformers are divided, but the predominant Church vote makes his election certain. Any doubt there might be is removed by the decision of the University Liberals to wait till the vacation is over before doing anything. Professor Michael Sadler is suggested as their candidate.

Two new lectureships have been founded and a third promised. Dr. Farnell has delivered his Inaugural Lecture as Wilde Reader in Natural and Comparative Religion. A Lecturer in Japanese has been appointed. The third is a much-needed Lecturer in Political Theory and Institutions. The money for the two latter has been provided by the Trustees of the University Endowment Fund ("The Chancellor's Fund"). They have also consented to pay the cost of the long-delayed extension to the Bodleian. An underground chamber to hold 1,000,000 books is to be built at a cost of £9,000. This, it is estimated, will provide for the increase of the library for fifty years.

The Union Society debates show the trend of thought among the undergraduates if the key to interpretation is known. The officers of the Society are usually Liberals, or, at present, more often Socialists. Those debates which do not attract the crowd, but only the keener spirits, are usually carried by the same parties. But when the subject under discussion is the rage of the halfpenny press, and a large crowd is drawn to the debates, the result of the voting is the other way. Lastly, the presence of some distinguished visitor is usually worth fifty votes to his side. These facts may serve to explain some peculiarities of the divisions. Large majorities considered the Naval Programme of the Government inadequate, and approved the *entente cordiale*. University Reform and Universal Military Training were each carried by bare majorities. The Budget was approved by one vote, but, a fortnight after, Mr. Harold Cox persuaded a large majority that its land proposals were unjust. A motion in favour of Home Rule is rarely rejected nowadays, and a speech from Mr. Stephen Gwynn made its adoption doubly secure.

On the whole, term has been very quiet. The joys of Eights' Week are moderated by the thought of examinations a week or so later. Distinguished visitors to Oxford have not been very frequent. Sir Hubert Herkomer again repeated a course of lectures already delivered at the Royal Academy. Lord Robert Cecil and Mr. Ramsay MacDonald spoke from the same platform on behalf of Oxford House. The Chief Rabbi received the degree of D.C.L. *honoris causa*, which also shows how times are changing. The commemoration list was unusually small; Earl Grey, the Governor-General of Canada, and Mr. Paul Brock, R.A., being the best-known recipients of degrees. Lord Morley broke a long silence in addressing the Indian Probationers. Mr. and Mrs. Sidney Webb have expounded the Poor Law Report, and Mr. Graham Wallas gave a most remarkable address on "Happiness as a Test of Social Organisation."

At Manchester College, Dr. S. A. Eliot and President Southworth gave some interesting addresses to the students, while to a large audience Professor Henry Jones continued his course of lectures on "The Metaphysics of Good and Evil." The new Principal of Mansfield, Mr. Selbie, has come into residence, and has everyone's best wishes for his success.

THE MINISTERIAL FELLOWSHIP.]

The tenth annual meeting was held in the Memorial Hall, Manchester, on Wednesday, June 30, the President (Rev. Dendy Agate, B.A.) in the chair. There was a good attendance; 17 new members were elected, bringing the total up to 176.

Regret was expressed at the loss by death of Revs. F. Walters, F. Teasdale Reed, W. Stoddart, and W. Reynolds, a resolution of sympathy for their families being adopted. Good wishes were sent to Revs. C. C. Coe, A. O. Ashworth, S. Thompson, G. H. Vance, and A. Chalmers in their retirement from active service. Congratulation was given to Rev. G. Knight on his return to pastoral work, and to Revs. J. M. Bass, W. E. George, and H. E. Dowson on recovery from illness. Sympathy was expressed with Revs. A. Amey, T. Robinson, J. H. Matthews, and A. R. Andrae, because of their breakdown in health. The Rev. Sydney H. Street asked that a prevailing wrong impression about his state of health should be corrected. His lungs had never been affected; the doctors pronounced him organically sound, and he was ready for and fit for regular work again. A message of congratulation and goodwill was sent to Rev. Adam Rushton, still vigorous at his great age, and able to publish an interesting volume of autobiography.

The annual report, submitted by the secretary (Rev. C. J. Street, M.A., LL.B.), congratulated the members on the stability and soundness of the finance of the Society (as evidenced in the excellent second quinquennial actuarial investigation just made), the value of the service it renders, and the progress it is steadily making as regards both numerical strength and opportunity of usefulness. The amount paid in benefit during the year was £41, much below expectation, and grants amounting to £50 had been made from the Auxiliary Fund. Touching testimonies were borne to the support and comfort which the assurance of fraternal sympathy had been, the money gift being only a token of a spiritual bond more precious than its outward embodiment. The work of the Settlements Bureau had been patiently and effectively carried on by the departmental secretary (Rev. J. Crowther Hirst); and much service had thus been rendered both to members and to the churches. At the request of the Fellowship, the Year Book now announced that no lay worker would be recognised as a minister until he had passed through a probationary period of three years in ministerial work. The National Conference had accepted a further suggestion from the Fellowship that provision should be made for the educational preparation for the ministry of special aptitude men. Through a special meeting of the Fellowship the Rev. Joseph Wood had been induced so to modify his resolutions for the National Conference about the organisation of our churches as to secure their unanimous adoption.

The financial statement presented by the treasurer (Rev. D. Agate) showed investments amounting to £499 5s. 9d., and balances in hand of £22 14s. 6d., after payment of all expenses. The Settlements Secretary (Rev. J. C. Hirst) read the report of the Settlements Bureau. Rev. Dr. J. Edwin Odgers was elected president; Rev. Dendy Agate, treasurer; Rev. C. J. Street, secretary; Rev. J. C. Hirst, settlements secretary; Revs. J. C. Hirst and W. G. Price members of committee. Mr. A. E. Piggott and Rev. W. R. Shanks, auditors.

It was resolved, with a view to the fuller service of ministers and congregations alike, to transfer the Settlements Department to the National Conference Committee as soon as suitable arrangements could be made; and Revs. J. C. Hirst and D. Agate were appointed as representatives on the Settlements Board.

Satisfaction was expressed that the National Conference Committee were taking steps about the training of lay workers desiring to enter the ministry.

The meeting approved of the co-operation of the Fellowship with the British and Foreign Unitarian Association and the National Conference in the preparation, revision, and annual publication of the Ministerial Roll, and appointed Revs. D. Agate, C. J. Street, and J. C. Hirst as representatives on the first committee for this purpose.

THE UNITARIAN VAN MISSION.

The Mission has had a good and fairly uneventful week. Encouraging meetings and better weather, and generally more of the look of

things at the normal at last season. In Wales, after somewhat disappointing attendances at Gwaencurgurwen the van came to Ammanford, where Rev. J. Hathren Davies succeeded Rev. Dr. Griffiths as missionary. It was at Ammanford last year that police proceedings were instituted against the van for obstruction, and where a protest was made in favour of free speech. There has been no police interference this time, but the meetings have not passed without some disturbing elements. Drunken men have made a noise, and on Sunday night the square, which last year was said to be too small for Unitarian meetings, was big enough to hold simultaneously a rival meeting of Plymouth Brethren, who tried to sing down the van speakers. The attempt, however, was not allowed to stop our meeting, and a fine night's work was closed with hearty singing of Unitarian hymns. It is interesting to note that after his week with the van Dr. Griffiths gave a lecture in the Council School at his native village of Cwmllynfell. There was an attendance of about 150, and Dr. Griffiths promised to give other lectures at Brynammon and Cwmllynfell.

The fine mission at Nuneaton was carried on till Friday, so that Rev. C. Travers as well as Rev. A. Thornhill took part as missionaries; and both gentlemen were ably assisted by Rev. T. J. Jenkins, of Hinckley, into whose town the van came after the closing service at Nuneaton. There were capital attendances each night, and thoughtful audiences were the rule. A local preacher had the temerity to denounce the speaker and to charge him with uttering falsehood; and another night a questioner wished to know if the missionary was a minister of religion or of science. The people were disturbed, too, with anxiety as to the miners' difficulties; and they were liable to turn away from the meeting immediately any rumour came of progress in the negotiations. But, despite these circumstances, the Mission was a great success, and the missionaries enjoyed the confidence of their hearers in a marked degree. On Sunday Rev. C. Travers preached at Hinckley and Mr. Talbot addressed the elder classes in the school in the afternoon.

At Watford the London van has done capital work, with Rev. F. Hall as missionary, from the Monday. The missionary has been frequently applauded, and there was a request by show of hands that the meetings might be extended until the week-end. The outcome of the work has been to completely change the local position in regard to the closing of the meetings, which have been held in the town for the last eighteen months. On Sunday evening Rev. Delta Evans, who had come to take the local service after the van had left, kindly went to Wealdstone and took the open-air meeting there; while Mr. Spedding, who had spent the day with the Watford friends, conducted the service at Watford and remained for the after meeting, at which it was decided to reverse the decision as to the closing of the mission, and to take up the work afresh. Resolutions were passed leaving the matter open in certain particulars, until the new minister of the Provincial Assembly, Rev. W. H. Drummond has had time to interview the friends at Watford; but the van mission has had the satisfaction of arriving just in time to prevent the ending of a movement which, so far as can be judged, has only suffered from its isolation, and with a little fostering should result in a strong church. It is hoped that in addition to regular services on Sundays it may be possible to arrange a series of week-night open-air meetings on the Market-square. At Wealdstone the missionaries found only the indifference of a Saturday night shopping crowd, but the attendances improved, and there were good prospects of large meetings before the time came to move to Harlesden, where the van is over this week-end. The slumbers of the missionaries at Wealdstone were disturbed by the efforts of some midnight marauder, who vainly tried to force the van lockers, but who made off when he found the car was inhabited, and that the citadel would not be surrendered without some sort of effort to maintain its integrity.

DETAILS OF THE MEETINGS.

LONDON DISTRICT.—Watford, June 28 to July 2, five meetings, attendance 1,825; Wealdstone, July 3 and 4, two meetings, attendance 160.

MIDLANDS.—Nuneaton, June 28 to July 3, six meetings, attendance 2,250; Hinckley, July 4, attendance 250.

WALES.—Gwaencurgurwen, June 28 to 30, three meetings, attendance 170; Ammanford, July 1 to 4, three meetings, attendance 1,350.

SCOTLAND.—Grangemouth, June 28 to July 3, five meetings, attendance 2,500; Falkirk Cross, July 4, attendance 600.

TOTALS.—June 28 to July 4, twenty-six meetings, attendance 9,355; average 360.

Communications to Rev. Thomas P. Spedding, Clovercroft, Buckingham-road, Heaton Chapel near Stockport.

UNITARIAN VAN, GRANGEMOUTH.

July 5.

THE Rev. E. T. Russell reports:—I brought my van to Grangemouth on Monday, June 28, but I did not lecture here until the following day, as I had to give a special lecture at Camelon on the Monday. Charing Cross, the place where I lecture in Grangemouth, is in the new town. There is one source of annoyance—the engine whistles from the docks. With this exception Charing Cross is a fine place for a meeting. I have had some good audiences here this year. On Sunday I was in Falkirk for my usual lecture, and though it is the general holiday and many people are away and the works are closed, I had a fine audience of 600 men and women. I remain in Grangemouth for some days longer.

NATIONAL CONFERENCE UNION FOR SOCIAL SERVICE.

Programme of the Second Summer School to be held at Manchester College, Oxford, July 12th to 16th, 1909.

SERVICES, LECTURES, ADDRESSES, ETC.

Monday, July 12.—4.30 p.m., reception. 8 p.m., religious service and address: Rev. A. A. Charlesworth.

Tuesday, July 13.—9.40 a.m., devotional service. 10 a.m., lecture by Mr. W. E. Martley, M.A.: "Two Requisites for Social Service: I. Co-operation." 11.30 a.m., lecture by the Rev. P. H. Wicksteed, M.A. 8 p.m., lecture by Mr. Graham Wallas, M.A.: "Principles underlying the Minority and Majority Reports of the Poor Law Commission."

Wednesday, July 14.—9.40 a.m., devotional service. 10 a.m., lecture by Mr. W. E. Martley, M.A.: "Two Requisites for Social Service: II. Continuity." 11.30 a.m., lecture by Prof. E. J. Urwick, M.A.: "A Sane Individualism." 8 p.m., lecture by Mr. John Edwards: "The Case for Socialism."

Thursday, July 15.—9.40 a.m., devotional service. 10 a.m., lecture by Mr. T. R. Marr, M.A.: "Housing." 11.30 a.m., lecture by Rev. E. I. Fripp: "Land Nationalisation." 8 p.m., lecture by Mr. Phipson Beale, K.C., M.P.: "Afforestation as a Remedy for Unemployment."

Friday, July 16.—10 a.m., conference on the work of the National Conference Union for Social Service. 11.30 a.m., devotional service, conducted by the Rev. H. D. Roberts. Address by the Rev. W. J. Jupp.

Each lecture will be followed by discussion.

The afternoons will be spent as follows:—

Tuesday.—After lunch, small parties will be formed to make a tour round Oxford, personally conducted by fellow members who are acquainted with the University. Ruskin College will be open to inspection, and Mr. Bertram Wilson (the secretary) has kindly promised to help us by answering any questions the members wish to put to him relative to the working of the College. Tea can be had at any of the cafés in the city—"The Cadena," Buol's, &c.

Wednesday.—River excursion to Abingdon, an old market town on the Thames. Meet at Salter's, Folly Bridge, at 2.15 for 2.30. The party will reach Abingdon about 4.15, and tea will be served in the gardens adjoining the landing-stage (time to be announced later). Time will be allowed for a walk round the town, and the return journey will be commenced between 5.30 and 6 p.m. The fare for this trip will be about 3s., inclusive of tea. It is hoped that all will go, as the voyage will afford ample opportunity for informal conference.

Thursday.—River excursion to Water Eaton. After lunch the party will proceed to Timms' Boathouse, Bardwell-road, where the members will embark in boats and row up to Water Eaton, where tea will be served in the fields (if fine) by Mrs. Roberts, Southfield Cottage. The route leads up one of the prettiest portions of the River Cherwell, a tributary of the Isis, and the outward journey will take about an hour. The

charge for the hire of boats and tea will be not more than 1s. 6d. per head.

Membership is open to all who are interested in Social Service.

Full particulars from Mr. Bertram Lister, M.A., Manchester College, Oxford.

SERMON.

THE INDEPENDENCE OF A FREE MINISTRY.

By REV. J. M. LLOYD THOMAS.

1 Cor. i. 4.—Let a man so account of us as of ministers of Christ and stewards of the mysteries of God. Here, moreover, it is required in stewards that a man be found faithful. But with me it is a very small thing that I should be judged of you or of man's judgment. . . . He that judgeth me is the Lord.

2 Cor. i. 24.—Not that we have lordship over your faith, but are helpers of your joy.

YOUR attention is invited to these words to-night because I am going to speak some bald and simple words on the independence of our free ministry and on the ancient liberty of prophesying. "It counts for very little with me that I am judged by you or by any human court . . . the Lord is my Judge." This establishes the Christian independence and status of the ministry. "I do not mean that we are to domineer over you with regard to your faith, but, on the contrary, we work with you for your true happiness." This declares the function and responsibility of the ministry.

A minister, according to Paul, is a servant of Christ and not (to use the N.T. and Quaker phrase) a "hireling" of a particular congregation. He is a steward of God, not a private chaplain of a local group of sympathisers. Is this still true? If it be true ought it to remain true of the modern ministry carried on in the thick of the industrial world?

The claim seems overweening and beset with insuperable difficulties. And yet is it not clearly the apostolic and prophetic ideal? The contrary and secular view may be put roughly that a modern minister is engaged by a congregation as a professional man to do what the congregation tacitly or expressly wish him to do. This theory is sometimes reduced to a point at which the minister is not primarily a servant of Christ or a steward of God, but primarily a servant of the particular congregation—a steward of those who happen to pay his salary. As the familiar phrase puts it, those who pay the piper have a right to call the tune. This may be described not unfairly as the Court Minstrel theory of the ministry. It is a theory which no minister who respects his work will ever accept or countenance. No one will dispute the power of a congregation or even of a few large subscribers to call for the tune or for his resignation or, what would be the less candid method, to starve him out of his pulpit by the simple expedient of cutting off supplies. The power is brutally obvious. It is almost an indecency to mention it. The economic dependence of the minister on the free-will offering of the congregation is, in most cases, absolute and complete. As a professional man, he is at the mercy of the goodwill of local contributors. But I am not now discussing the economic power, the financial pressure that can be exerted by the congregation, but the Christian ideal of ministerial liberty. And I want to reassert the Pauline view of our prophetic and apostolic function. However deplorably short of the ideal we ministers may fall, we are still to be held primarily representatives and organs of the Church Universal, servants of Christ and stewards of God, and, as such, only secondarily are we to become salaried chaplains of a local group of worshippers. The moment we are economically constrained to put the claims of the local congregation first and make secondary our responsibility to God and Christ and His Universal Church, we have been bribed into betraying our calling and are unworthy to enter a Christian pulpit. If it became at all common for ministers to be bullied by the financial magnates of their congregation; if they were made keenly conscious of their economic dependence on subscribers; if they suffered themselves

to be affected by threats of withdrawal of monetary support, it would be necessary to go back to a celibate or unpaid ministry, or to some endowed system that conferred security of life-tenure, or to a sacerdotal doctrine of particular priesthood, or to a re-establishment of monasticism.

An artist who paints "pot-boilers"—pictures to sell and not primarily pictures to express his highest ideals of beauty—that artist is a lost soul. Those who wish to encourage the independence of Art must take the full risk of encouraging the production of something that they will not like.

The poet who writes verses to humour the Philistines and not to express his own inspired and lyrical life, has prostituted his genius, and with his mouth has kissed Baal.

Most of us feel that painting and poetry are not primarily commercial pursuits and that it is only a base and sordid public that regards them as such. Painting and poetry may have their price, and sometimes a high price, in the economic market. But at their truest and best they are not and cannot be produced like coal and iron and cotton, as commercial commodities. We judge of them in terms of life, not in terms of cash; in terms of spiritual value, not in terms of material utility. The artist and the poet may, in rare instances, make fortunes, but they cannot produce their work for the main purpose of amassing money. Like William Blake in a garret, like Millet in destitution, like Milton receiving a few shillings for a poem that immortalises him and English literature, they work because they have some irresponsible urgency, some incurable need of utterance, whatever the risk, whatever the reward or penalty.

For the minister of Christ, for the prophet of God, we must claim a still higher independence, a still purer call. Unless at some time or other the words "Woe is me if I preach not the gospel," rang through his soul, he did a thing vile and shameful in entering the ministry. He has degraded the function of a prophet into that of a professional purveyor of rhetoric for a paying public. I say it deliberately, it would be better for him if he begged bread from door to door, better even if he thieved and swindled in the highways and the markets of the world, than that he should turn the Christian ministry into a mere trade or a mere profession. Let us who are ministers, let those who are laymen, make no mistake about that. The ministry to-day has usually a salary attached to it. It may be well that there should be a trained and disciplined order of men freed from the coarser forms of worldly anxieties, and that such salaries should be attached to their functions. It is for the laity to decide whether they want such a ministry or not, but if the thought of the insecurity of his salary makes the minister swerve one hair's-breadth from the sincere spirit of truth and prophetic independence, he has betrayed Christ for pelf, and, like Judas, sold his Master for pieces of silver.

You laymen may pay the piper if you like—that is for you to decide. Yes, you may pay the piper but, so help us God, you shall not call the tune. That is what constitutes our ministry a function distinct from all ordinary businesses and professions. That is what in a very real sense still sets it apart and surrounds it with terrible temptations, tremendous privileges, and with the most exacting responsibilities—temptations seducing to indolence and ease, privileges of the unfettered liberty of the Gospel, responsibilities more directly imposed by God and less mediated through human stipulations than those of any other specific vocation in social life.

"So account of us then as ministers of Christ and stewards of the mysteries of God. . . . With me it is a very small thing that I should be judged of you or of man's judgment. . . . He that judgeth me is the Lord."

Does this mean that a minister may ride on the wings of his defiance and ignore normal business relationships and human expectations, or that a congregation is to support indefinitely a ministry that is entirely out of harmony with the spirit of his Church? I do not think so for one moment. When a ministry ceases to be a real and helpful ministry to the congregation, it is right, it is imperative that it should there and then terminate. But it should terminate on moral and spiritual grounds, because it has ceased to be intellectually stimulating, morally strengthening, religiously nourishing, because ties of human affection, of moral sympathy, of spiritual affinity have irreparably snapped

* Spoken in Cross-street Chapel, Manchester, to the students of the Unitarian Home Missionary College on Tuesday, June 29, 1909.

asunder, or because personal confidence and mutual goodwill no longer exist. It should terminate precisely on the highest grounds on which a lay ministry or an unpaid ministry among the Society of Friends should terminate, because it has lost vital moral power and spiritual fruitfulness. And the way to terminate it is the manly, honourable way of disclosing the real human facts, not the mean and ignoble way of shutting up purses and issuing financial bulls and threatening encyclicals.

I believe the purer and more ideal conception of the ministry prevails to a quite remarkable degree among most of our congregations. In my own eleven happy years' experience of our ministry, I have found it to obtain to a degree that has astonished and amazed me. I have rarely, but only rarely, known instances of pompous and pontifical individuals endeavouring, as they say, to keep the minister in his place, which is apparently under their feet. I am afraid, however, that among some of our weaker congregations the power of the purse is more unscrupulously exercised. Clericalism is one swing of the pendulum, and we have happily escaped that. But lay-tyranny is the other swing of the pendulum, and there is reason to fear that some of our congregations suffer from that. In the near future, with the coming of a new earnestness in religion and a new reality into national life, this financial despotism will be increasingly exercised. I believe there is no cure for the conflict, no solution or safeguard, except in a higher Church-Ideal, a purer conception of the ministry among laymen and ministers, a more spiritual view of what constitutes Church-membership, a more democratic and collective organisation of our congregations into one corporate body, so as to pass the life, the wisdom, and the power of the totality into the weakest and most ignorant part.

"Not that we have lordship over your faith, but are helpers of your joy." When we ministers forget this we become, so far, not servants of Christ or stewards of God, but priests of our own vanity and self-importance. The absence of the domineering spirit must not be on one side only, but on both. Nay, there must not be two sides, but one self-contained, or rather God-sustained, spiritual fellowship; and whatever is done it is for fellowship's sake we must do it, though it be the wounding of our friends by uttering the unpalatable and unpopular testimony. It is precisely in order that there may be set apart a body of men free to speak from an unbought and unbribed conviction, that our Churches have embarked on this daring and magnanimous experiment of a paid and yet free ministry. Our laymen have, on the whole, recognised that the financial support of colleges and pulpits must mean that professors and ministers must yet remain free to teach and to declare the whole message of God as it comes to them. If this cannot be secured then it were far better that theological colleges and salaried pulpits should cease to exist altogether, that we who want to preach should earn our livelihoods in the ordinary economic world and speak with poorer training and profounder ignorance in spare hours from village greens and street corners. Whether it shall be so or not, whether we shall see preaching friars not begging their bread, but earning it within the ordinary industrial system, or whether our laymen mean to maintain a recognised body of men endowed with an indefinite liberty of prophesying or whether all they want is a professional caste ready to put into agreeable words what they love to hear—this depends upon them. They have every power of choice. If they create the demand they can doubtless find the supply. If they want to hire tame domesticated prophets, warranted never to offend, there are cravens and cowards enough in our wonderful world to meet their wants. But if they require a free and independent pulpit, they must remember that in paying a minister they do not buy or dictate his message—that they themselves must guard his freedom, that they themselves must protect it with a vigilant and godly care. This is, I believe, the ideal of the ministry to which our Church is committed. When you call us to a pulpit, you virtually say: Here is a free pulpit and a free congregation; we trust your moral and religious integrity; we have confidence that you mean not to domineer over our faith but to be helpers of our highest spiritual joy. Preach then freely and fearlessly—the truth, the whole truth, and nothing but the truth as it comes to you. Speak it in sincerity

and speak it in love—but in the name of God, speak it. You will hurt us and wound us; we shall disagree with you often; but we believe that only in the atmosphere of liberty can truth permanently live and flourish, and we mean even at the price of pain to maintain this atmosphere. When we cease to find your ministry morally stimulating and spiritually fruitful, when we cease to have full confidence in you, we shall tell you so frankly and openly, as a collective fellowship, and not by furtive individual threats. So preach to us, if you can, from the fulness of your conviction, minister if you can from the depth of your affection. And when you cannot, then do you also observe the confidence of the fellowship and tell us you cannot.

And the minister ought to say: On that understanding I gladly come among you. God alone knows whether I may be led, but whatever my life may be worth I will give you my best out of it—hiding nothing, equivocating nothing. I pledge myself to speak truth as I see it and feel it in all sincerity. When I feel I have exhausted my power, when I have no longer a vision of truth or of life worth declaring, when I can give no cheer or solace to the sick, no hope to the dying, no strength to the living, no inspiration to manhood and womanhood, no heartening word to those in despondency and despair, no cry of courage to those in the fighting line, no love for little children, no ideals for youth or peace and comfort for the aged—then I pass out quietly and in all friendliness from among you to serve, if I may, elsewhere and by other means. In the meantime, here I am a servant of Christ and a steward of God. I shall try to guide to influence to convince. I shall preach not what I think you want, but what I think you need. I shall try not to domineer over your faith but to be a helper of your joy. You will support my work and maintain my vocation, but the message I declare is unbought, unbribed, it is without money and without price. It is mine from the deepest heart of me—nay, not mine, but His that sent me, and He that judgeth me is the Lord.

Does this appear too presumptuous or too one-sided an arrangement? I do not think that any conscientious minister can feel it so. Because it is a life of special endowment it is a life of special renunciation. It means a life of warfare, bidding him endure hardness as a good soldier and often to bring to society not peace, but a sword. His very privileges constitute him to a special degree the champion of the religion of Christ. It means fighting for ideals that are the scorn of some of the most brilliant intellects of our day. It means wounding those we love. In a day that treats marriage, chastity, suicide, and slavery as open questions or settled once more on pagan lines, it means the inflexible insistence on the absolutism of Christian morals. When we see so much that is pitiful and cruel and unjust—the exploitation of "inferior races," and the cynical indifference to the condition of the masses who support the social pile, the corrupt and unclean journalism, the selfish politics, the empty or lewd amusements, the cancer and the leprosy of vice, we are to be brave and hopeful and smile a smile of triumph though our hearts are full of sobbing. Seeing the multitude ignorant, drunken, sensual, a blind and blundering mass at the mercy of expert demagogues, aristocratic and plebeian, we are to believe in brotherhood, in the Divinity of Man, and the Kingdom of God. In the midst of nations preparing with a cold inexorableness for war, we are to rely on the power of that forsaken, thorn-pierced, and crucified Prince of Peace.

No Ideal of ours can be a subject for admiration without being also a consecration and a call. It commits us utterly, irrevocably body and soul. It is no longer a dalliance but a dedication—a command, a charge coming to us bearing an arduous commission. It puts upon our quailing conscience a constraining responsibility, it ordains us with the imposition of holy hands. We can never, never again have its delight without its pain—its sweetness without its agony.

In Joinville's "Chronicle of the Crusade" there is reference to a story of King Richard of England. He was close upon the holy city and about to advance to deliver it when word came shattering his last hope, and saying that his allies were in rapid retreat. Thus pitifully ended so glorious a dream. Just then one of his knights came to the king and cried, "Sire!

sire! come a little higher, and I will show you Jerusalem." Richard had but to move a few steps to see the city, to free which had been the most radiant passion of his life. But he, we are told, "threw his coat of armour before his eyes, all in tears, and said to our Saviour: 'Fair Lord God, I pray Thee suffer me not to see Thy holy city since I cannot deliver it from the hands of Thine enemies.'"

With that great crusading king it was a hope not deferred, but finally destroyed. With us, on the contrary, it must be a vision, which to see once is to see for ever. We cannot again relinquish that hope without apostasy, and our prayer must be, "Fair Lord God, having suffered me to dream of this Ideal, having disclosed the glory of Thy kingdom and revealed the radiance of Thy Truth, give me to sacrifice and to suffer for its realisation, for into Thy hands I commend my spirit."

And now, comrades and brethren, it is to this effort, to this quest, I have the honour to welcome you. It is the bravest, holiest enterprise to which man's life can ever be consecrated. You have great allies, your

"Friends are exultations, agonies

And love, and man's unconquerable mind."

Put on, then, this hour the whole armour of God, take up the vows of our Christian knight-hood, and know that you are about to fight the battle of a revolution—for Christ and for the kingdom of His God.

NEWS OF THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Bradford (Appointment).—At a special meeting of the congregation of the Chapel Lane Chapel on Monday, June 28 last, a unanimous "call" was given to the Rev. Herbert McLachlan, M.A., B.D., assistant minister at Mill Hill, Leeds, and minister of the Hunslet Church. Mr. McLachlan has accepted the call, and proposes to commence his ministry at Bradford on Oct. 1 next. Bradford offers a wide scope for Mr. McLachlan's abilities, and it is hoped that under his guidance the church will resume its old position as a force in the liberal religion of the city.

Chorley.—On Sunday last the annual sermons were preached here by the Rev. J. E. Manning, M.A., of the Unitarian Home Missionary College, Manchester. Notwithstanding the threatening nature of the weather, the congregations were in advance of those of last year. The services throughout were full of heartiness. The collections were about the same as on previous occasions.

Colne.—The annual floral festival was held on Sunday last. On Tuesday evening last a social meeting was held, at which there was a representative attendance of members and friends. In the course of the evening a beautiful silver tea and coffee service was presented to Mr. and Mrs. Warnock on the occasion of their marriage.

Ditchling.—Anniversary services were held here last Sunday, when the Rev. S. Burrows, of Hastings, preached morning and evening. The morning attendance was affected by the weather, but in the evening there was quite a large gathering of friends from Brighton, Lewes, Horsham, &c. The little cause here has sustained further losses through the past year through death, so that the kindly support and fraternal greetings shown at their annual gathering were refreshing and cheering to the few who continue to worship in this little sanctuary under the South Downs.

Holywood, County Down: First Presbyterian Church (Non-Subscribing) (Appointment).—On Sunday, June 27, after morning service, a congregational meeting was held in the schoolroom, under the chairmanship of Mr. W. Cowan Heron, J.P. The outcome of the meeting was that the following resolution was passed unanimously:—"That we, the congregation of the First Presbyterian Church (Non-Subscribing), Holywood, hereby request the Presbytery of Antrim to arrange for a call to be made out to the Rev. George Leonard Phelps, of Evesham, to be our minister, the call to be signed on the earliest possible date after the

pulpit becomes vacant on August 31." Gratification was expressed that the congregation had succeeded in avoiding an interregnum, with its inevitable uncertainty and confusion, between the departure of Dr. Mellone and the installation of his successor; and, above all, at the fact that they had avoided one of those periods of competitive preaching which are so discreditable alike to ministers and congregations.

Liverpool.—Mrs. Haigh, the secretary of the Liverpool and District League of Unitarian and other Liberal Christian Women, reports a very successful summer meeting at Chester on July 1, at the invitation of Mrs. Orrett and Mrs. Maurice Williams. Forty-four members and friends were present. There was an interesting conference on church history old and new, Mrs. Roberts, the vice-president, being in the chair.

Manchester: Upper Brook-street Free Church.—The Rev. Mary A. Safford preached to large congregations here on Sunday last. After July 11 the church will be closed for about six weeks, and service will be held in the schoolroom owing to extensive improvements and repairs.

Newbury.—At a congregational meeting held on June 30 the following resolution was passed unanimously:—"That we receive with much regret Mr. Turland's resignation, conveyed in his letter of June 22, and we desire to place on record our deep appreciation of his ministry during the past ten years, and to express our heartfelt gratitude to him for the services he has rendered the congregation, and also to add our sincerest wishes for the future happiness and well-being of Mrs. Turland and himself."

Newtownards.—The twelfth annual floral service was held here on Sunday, 4th inst., when the Rev. Thomas Munn, of Greyabbey, conducted the service. Special hymns were sung by an augmented choir, and Miss M. Baines, of Greyabbey, sang "Nearer, my God, to Thee" with great feeling. The church was very tastefully decorated, gifts of flowers and foliage having been generously sent by friends of all denominations.

Saffron Walden: General Baptist Chapel.—On Sunday, the 4th inst., the 90th anniversary of the Sunday-school was held. The evening service was taken outside the chapel. The sermon by the pastor was upon Acts xxi., 6. The attendance was the largest that has gathered here, and the collection was in advance of last year.

Unitarian Home Missionary College.—The annual meeting of the Students' Union, which is always held in connection with the closing of the College session, took place on Thursday evening last. There were between forty and fifty past and present students at the gathering. In addition to a lengthy toast list there was some excellent singing. On the morning following the annual cricket match took place on the University Athletic Ground. The ministers' team was made up of the Revs. McLachlan, Rossington, S. H. Street, Worthington, Dulpin, Constable, Holmshaw, J. E. Jenkins, Thackray, Haycock, and Attack. The three Colleges were united in the ministers' team, the Home Missionary College naturally predominating with seven representatives. For the first time for many years the students were able to put a full team in the field from their own ranks. The Rev. W. E. Attack captained the ministers and Mr. J. S. Burgess the students. In the first innings the play was very equal, the scores being: ministers 56 to students 54. In the second innings play went for a time in favour of the ministers, who, having scored 94 for seven wickets, declared their innings. Only the call of time saved them the due punishment of their over-confidence. Scoring at an extraordinary rate, the students put on 74 runs for the loss of only four wickets. It was a gallant race against time, and there was much excitement in the pavilion. Another ten minutes and the students would have won. During an interval lunch was served, and many friends, including some ladies, joined the two teams. In the evening of the same day the students entertained a large company of friends at a farewell social.

Wakefield.—The induction of the Rev. W. T. Davies as minister of Westgate Chapel took place on Saturday, July 3, under favourable auspices. There was a good attendance of the congregation and a large number of ministers and friends, some from a considerable distance. The devotional part of

the induction ceremony was conducted by the Rev. Andrew Chalmers, and one noticeable feature of the service was a hymn specially written by Mr. Chalmers for the occasion: The charge to the minister was given by the Rev. Principal Gordon, who depicted in an impressive manner the responsibilities of the pastoral office and the ever-increasing scope of the work which a minister was now expected to undertake. The address to the congregation was allotted to the Rev. J. E. Manning, who insisted strongly on the relations between pastor and people being so hearty and harmonious that he became not only a preacher of the Gospel, but the adviser and friend of his people. If discord arose, or if the teaching of a minister tended to hurt the religious susceptibilities of a congregation, it were better that he should seek his affinities elsewhere, and avoid all friction and embarrassment. Tea having been served in the schoolroom, a public meeting was held in the chapel, presided over by the Rev. Andrew Chalmers. The proceedings were of a very cordial nature, the chairman briefly remarking that the change now made was of great promise, and he heartily welcomed Mr. Davies to the position which he himself had occupied for about twenty-nine years. The Rev. Charles Hargrove, as the senior Yorkshire minister, received Mr. Davies into the Yorkshire ministry, which was, unfortunately, numerically weak, but had nevertheless a great mission and high aims. The Rev. William Rosling and Dr. Thackray, of Huddersfield, followed with congratulations and good wishes, the latter speaking as the intimate personal friend of the new minister. Mr. Clayton offered the right hand of fellowship for the trustees, and Mr. Dunnill for the congregation, and the Rev. D. D. Waters, on behalf of the dissenting ministers of the city. After an earnest speech by the Rev. J. E. Manning on the need of popular enlightenment in religious matters, Mr. Davies responded and thanked all and sundry for their readiness to rejoice with him and to wish him success in what he felt was an arduous task. He thoroughly appreciated the confidence placed in him, and his heart's desire was to fulfil their hopes and to walk and work worthily in his onerous vocation. On the following day Mr. Davies was welcomed first by the teachers and then by the scholars of the Sunday-school, who presented him with an address in the presence of many of the parents and friends, who afterwards had an opportunity of witnessing the actual working and organisation of the school. This was a very pleasing function, and the new minister's address to all connected with the school was appropriate and inspiring. Both sermons on Sunday last were preached by Principal Gordon, the new minister taking the devotional portion of each service.

NOTES AND JOTTINGS.

We are glad to notice that the name of Canon Cheyne is included among the Civil List pensions just issued. It is a well-earned public tribute to one of the pioneers of Old Testament criticism in this country, an intrepid scholar, and a fearless iconoclast in face of all critical orthodoxies.

THE July number of the *Bookman* is largely devoted to George Meredith. We may call special attention to the article of Dr. James Moffat, the author of the Historical New Testament, who is also an enthusiastic Meredithian.

THE beautiful collection of pictures belonging to the late Mr. Holbrook Gaskell, which he used to show to his friends with the pride and taste of a true connoisseur, has been dispersed recently at Christie's. Some very large prices were realised. Turner's picture, "The Burning of the Houses of Lords and Commons, October 16, 1834," was sold for £13,125; and a Constable, "Arundel Mill and Castle," for £8,820.

MR. J. HUBERT WORTHINGTON, B.A., whose name appears in the honours degree list of the Victoria University as a first-class in architecture, is a pupil of his brother, Mr. Percy Scott Worthington, M.A., president of the Manchester Society of Architects, and a younger son of Mr. Thomas Worthington, Alderley Edge.

IN the current number of the *Review of Reviews*, Mr. Stead records an interview with Sir Robert Stout, Chief Justice of New Zealand, one of our visitors at the Whitsuntide meetings. Sir Robert considers that in several particulars the "home folks" are slack as compared with New Zealanders; and one point deserves notice here. "Look at your education controversy," he said, "can anything be more illogical than the position of the Nonconformists?" The interviewer here interposed a question as to Sir Robert's position with regard to the churches. "Outside them altogether," was the reply; "but my denominational connections are Unitarian." Proceeding with his criticism of the Nonconformists' position, he reiterated that it was "absolutely illogical. They want to disestablish the Church, and at the same time they have established religion in every elementary school. What is wrong in the parish church cannot be right in the public school. There is only one logical solution—secular education. But your Nonconformists will not hear of it."

IN this connection the very serious changes made in the new "Regulations for the Training of Teachers" must be observed. Denominational colleges, which are almost entirely maintained by public grants and fees, are to have power to enforce religious restrictions in the case of every candidate. For half the places candidates must make a written declaration of faith, and for the other half they must pass an examination in "religious knowledge." All training colleges are to provide a course of instruction, preparing students to give Bible lessons. "Thus," says Mr. Graham Wallas, in a letter to the *Daily Chronicle*, "Mr. Runciman gets by Code in 1909 what he failed to get by Act of Parliament in 1908—the legal recognition of Cowper-Templeism as a State religion compulsory on all local authorities."

By a curious coincidence, the celebration of the 400th anniversary of the birth of Calvin and that of the foundation of St. Paul's School, by Colet, fall in the same week. It serves to remind us of the extent of our debt to the Humanists with their reverence for sound learning and their spirit of tolerance, sympathy and moderation. With no genius for upheaval and untrodden paths, they helped to preserve many things which are very precious for life, and to enshrine them in noble institutions. Among these friends and foundations of the new learning, Dean Colet and his school must always take a foremost place.

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